



A

DIALOGUE

ON THE

Existence and Immortality

OF THE

S O U L.

Price ONE SHILLING and SIX-PENCE.]



THE UNIVERSITY OF CHICAGO

DIALOGUE

OF THE

PHILOSOPHY OF THE

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OF THE

[Price One Dollar and Six Cents]

CHICAGO: THE UNIVERSITY OF CHICAGO PRESS, 1912.

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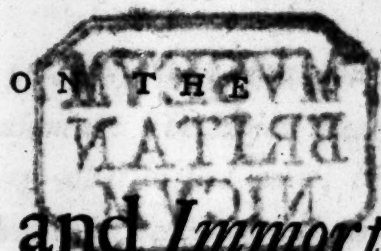
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Lucius and Celadon :

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O R, A

D I A L O G U E



Existence and Immortality

O F T H E

S O U L.



L O N D O N:

Printed and sold by M. COOPER, in *Pater-Noster-Row*.

M D C C L V.

Lucius and Celadon :

O R A

D I A L O G U E



O F T H E

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Printed and sold by M. Cooper, in Pall-mall.

M D C C L V

P R E F A C E.

THE following Sheets were penn'd for the Author's Amusement: The Subject pleas'd him; and on reviewing what he had writ, he flatter'd himself it might not prove disagreeable to such as had neither Time or Inclination to peruse larger and more abstruse Volumes on this interesting Subject. The Dialogue he owns to be too Catechetical, and Celadon is of no further Use but to raise Objections for his Friend to obviate; however as his sole View was to place the Existence and Immortality of the Soul in a clear and intelligible Light, if he has tolerably succeeded in this, he shall with Unconcern bear all other Objections that can be made: Nor has he scrupled to avail himself of what others have written on the same Subject, and often has made use of their very Words, but never without owning his Obligations to them: Were there not some New Observations, Observations at least which he has never met with in any Author he has perus'd, the following had not been published. On his revising it too he added a few Notes which the Reader, 'tis to be hop'd, will not find impertinent. That it may inculcate the important Doctrine of the Soul's Existence
and

P R E F A C E.

and Immortality, is the utmost of his Wishes; and tho' on Perusal he shou'd be found deficient, yet shou'd it be the Cause of some abler Pen's defending and illustrating those necessary Truths in a Manner intelligible to common Capacities, (the Author's principal View in this Treatise) he shall equally rejoice as tho' himself had succeeded, since the End for which he wrote will thereby be answer'd.



istence and Immortality of the human Soul ; nor can I conceive how any Thing about me may lay Claim to an Immortality ; but am often inclin'd to think, that as soon as Life ceases, that is, as soon as the Organs and Vessels of our Bodies are incapacitated to act, and we cease breathing, we, in Reality, cease to be,

LUCIUS. EVERY Thing we say or do, our every Action and Thought proves the contrary, and ascertains the Reality of the Soul : Your very *doubting* its Existence is a *strong Proof* of it. Whence, *Celadon*, proceeds the *Power* of Doubting ? 'Tis evident that the Particles of Matter of which our Bodies are form'd were not long since lifeless vegetative Particles, for which we are indebted to the Fields that nourish'd and produc'd them, and which are but transplanted, as it were, into another Soil : These Particles of Matter, tho' differently modified and form'd into a most surprizing Piece of Mechanism, are in Reality (as to their original Power and Nature) the same, and as incapable of Thought, Self-Motion, &c. as when growing in the Field. Matter, 'tis true, by a proper Modification, may become a fit Dwelling for a Thinking Being, but can never itself become a Thinking Being ; What then shall we call that Principle within us which doubts, which reflects, which dictates to us, and sways us in every Action of Life ? What is it that endows us with the Power of Self-Motion,

tion, which enables us to recollect past Actions, to look forward into Futurity, and in a Manner, to foretell future Consequences? 'Tis certainly somewhat of a different Nature from the lifeless Particles of which our Bodies are form'd: 'Tis somewhat, which, tho' we cannot rightly define, we are sure *is* Somewhat; and this it is we call THE SOUL.

CELADON. WHAT you advance, *Lucius*, seems reasonable, did you not rest your Argument on a Foundation I can by no Means admit of. You say our Bodies differ not in their Essence from the vegetative Particles that grow in the Field, and that we are, in Reality, form'd of the same sort of Matter, and are, as it were, but transplanted to another Soil. Now wou'd you persuade me, *Lucius*, that the Substance of which I am form'd, is not of a superior Nature to that inanimate Matter the Earth produces? At that Rate, you'd make me a walking Machine, a mere breathing Vegetable.

LUCIUS. WITHOUT the Thinking Part of us (our Souls) we are indeed but walking Machines, mere breathing Vegetables: What are our Bodies form'd of, but Matter, which we take in by Way of Nourishment, and which, by a proper Modification, is converted into Flesh, Blood, Bones, &c. And are we not indebted for all this to the Vegetables of the Fields? Was not
your

your Infancy, *Celadon*, nurs'd with Milk and Corn?
 " Have you not been fed with Wheat? And your
 " Drink, what has it been, but the Infusion of Barley,
 " the Juice of the Grape, or the Cyder Grove? The
 " Flesh with which you have been nourish'd to such a
 " well-proportion'd Stature, has it not belong'd to four-
 " footed Animals or the Fowls of the Air, and has not
 " each of these again been fed with Corn and Grass?
 " Nay, the very Fish, which has been Part of our Food,
 " have been fed with Sea-Weeds, or lesser Fish, whose
 " original Nourishment was from some vegetable
 " Matter in the watry Worlds: Without such conti-
 " nual Recruits, even in the Womb, as well as since,
 " what wou'd have become of us? In short, whether
 " our Feeding has been the Flesh of four-footed Animals,
 " the Fowls of the Air, the Fish that swims the Sea, or
 " the Production of the Garden; still, I say, 'tis certain
 " that our Bodies, even to our Teeth and Nails, and the
 " very Hair of our Heads, are all originally borrow'd
 " from the inanimate vegetable Creation." From the
 Earth we came, (that is our material Part) and to the
 Earth shall we return: Nor does the Substance of which
 our Bodies are form'd differ more from its original Es-
 sence, than the Matter of which a fine Piece of Mecha-
 nism is made, does from its original Substance before its
 Formation into the said Mechanism.

CELADON. DEAR *Lucius*, you delight and convince me at the same Time. What an instructive Lesson is this for Pride and Vanity! I am now sensible that my Body has been the Property of other Animals, and the Cloathing of the Fields; but allowing that, is it not probable that the Deity superadds (that he can you'll hardly deny) a Faculty of Thinking, Self-motion, &c. to the Matter of which Man is made, without our having Recourse to a distinct Substance we call the Soul; the Nature of which we neither can conceive or understand?

LUCIUS. You say, the Deity can, if he pleases, superadd the Faculty of Thinking to Matter. The Deity's Omnipotence, *Celadon*, is unquestionable; but it would be wrong from thence to infer that he is inconsistent or contradictory to himself? Yet this must be the Case, if we grant your Supposition: Look round the Creation, and every Thing you see must convince you that the Deity always acts in the simplest and plainest Manner. He never joins together in one Body, Qualities directly opposite to each other: To a Body of Ice, for Example, he never unites the Qualities of Fire: In becoming the one, you'll say, it must necessarily cease to be the other: Now only reflect on the Properties of Matter and Thought, and you'll find them full as contradictory: Matter of itself, *Celadon*, is inactive and sluggish; nor is there any Principle

ple in Nature, more ascertained or universally allowed than the *Vis Inertiae* of Matter: Thought, on the contrary, is all Life, all Action: In a Moment's Time it is conveyed to the utmost Boundaries of the World, nay into other Worlds and Systems: It looks forward into Futurity; it recollects past Transactions, and is the most volatile Thing in Nature: One is active, and the other as passive; opposite Qualities, you own, *Geladon**. Another Property inseparable from Matter is Divisibility; than which nothing can be more foreign to the Essence of Thinking; for if the Thinking Part of us be Material, (which must be the Case if Thought is but a Property superadded to Matter) we must, for every Particle into which that Matter can be subdivided, have a distinct separate Thinking Particle (or Soul) in us; the Absurdity of which is self-evident: Matter too is ever variable and changing its Form. Anatomists from undeniable Proofs assure us that the whole Animal Oeconomy is entirely chang'd in a few Years; that every Atom of which our Bodies are form'd, either by Perspiration or some other natural Cause, is carried off, and its Place supplied by other Matter, for which, as I

* MAN can know little, and yet he wants to know all: He is confin'd to a Point of Time in this Life, yet extends his Views backwards and forwards, thro' Millions of Ages, till he is lost in Eternity: He is confin'd to some minute Part of the Globe; yet while his Feet stand on it, his Soul is travelling to every Globe, traversing immense Spaces from World to World, till he at last is lost in Infinity.

(HAY's Relig. Philosoph.)

just now mentioned, we are indebted to the Vegetation of the Fields; consequently that Part of our Bodies on which the Power of Thought is impress'd must be changed with the rest; if so, farewell at once to our Thinking Part: Now this, I am sensible, *Celadon*, cannot be the Case with me, because I am ascertained from what I feel, "That the Substance which thinks within me now, is, notwithstanding the many Changes my Body has undergone, the very same that thought within me twenty or thirty Years ago.*" In short, very little Reflection will evidence to us how wild and unreasonable it is to suppose the Deity forms Matter endow'd with the Power of Thinking: 'Tis straining his Omipotence to maintain an Absurdity: 'Tis in Reality saying, "He forms Matter of an entire different Nature from Matter, and that he adds the Faculty of Thinking to Incogitativity:" 'Tis a Supposition too which makes greatly for the Soul's Mortality, and is consequently an Imputation on the Deity's Justice and Goodness; while on the other Hand

* FREEDOM and Liberty to act or cease from acting, to apply ourselves to contrary Motions and Purposes, is a clear Argument against the Materiality of the Soul; for all Matter, as far as can be perceiv'd by the most discerning and curious Observers of Nature, is acted by certain fixed, necessary, invariable Laws of Motion; and therefore how that which is a necessary Passive Principle, and tied down to known necessary Laws, can be the Source of that Freedom and Spontaneity we feel in ourselves, is utterly unintelligible; or to speak more freely, is absurd and contradictory.

(DELANY'S *Sermons*.)

Hand the Immateriality and Immortality of the Soul may be accounted for on the most simple Principles, and is a Doctrine strictly agreeable and analogous to the high Idea we entertain of the Deity's Power and Goodness.*

It is to me indeed amazing, *Celadon*, how any Person who thinks seriously on the Subject, and examines himself, can entertain the least Doubt of the Soul's Existence: We need never go abroad in Search for Proofs; Proofs numberless and undeniable are continually presenting themselves at Home:—What are those *Reveries* in which we are sometimes so buried, as to become quite inattentive to the Impressions of our Senses? Are they not, my Friend, a strong Indication of our having somewhat within us of a different Nature from Matter and occasionally independent on it? How often are we so wrapt in Thought, as to become blind to what is before us, nay to the very Object our Sight is fixed upon? And how deaf to what is said, though
Sound

* SOME object, that God can superadd a Power of Thinking to any System of Matter rightly disposed: If by this they mean that God can superadd to a Body something that is not Body, we will readily own that he can; for he hath added the reasonable Soul to these Houses of Clay which we bear about us:—But if by a Power of Thinking they mean some new Property of Matter which it had not before, that Supposition must be very absurd; for as our first and principal Idea of Matter includes in it a passive inert Nature, it includes also an utter Incapacity of Thought;—consequently such a Tenet is as absurd in Philosophy as Transubstantiation in Religion.

(DELANY'S *Sermons*.)

Sound at that Time makes the usual Impulse upon our Auditory Nerves? Is not this a certain Token of our Soul's having a Power somewhat independent of the Body, the Use of which seems then to be quite laid aside? How often do we see the Soul urge on the Body to Actions beyond its Strength? How often does it brave corporeal Pain, and shew itself superior, even under the severest Tortures, to any material Influence? Nay how common is it just before Death to observe the Mental Faculties as strong as ever, when the bodily Organs are quite emaciated and useless, which makes strongly for the Soul's being a different Substance from the Body, and at that Juncture partly freed from its Connexion with it, *

WHAT Power is that within us which contradicts and often rectifies those fallible Guides our Senses? In the Jaundice, for Example, when every Thing we see appears yellow, and every thing we Taste seems bitter, what is that which gives the Negative to the Senses, and tells us it is the Body's Distemperature which causes those

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* While the Body is kept in Order, the Soul is easy; when it is not, the Soul is in Pain:—When the Functions of the Body cease, the Soul quits the Association, but exists in a separate State, unless God pleases to annihilate it: For as every Particle of the Body (however transform'd) will remain after the Separation, so will the Soul also; for whatever has once receiv'd a Being from God, cannot cease to be without his Interposition.

(HAY'S Relig. Philosoph.)

Mistakes? What is it assures us too, that the Sun, Moon, &c. which appear so small, are immense Bodies, vastly different from what our Senses paint them to us?—What is it that furnishes us with Ideas in the Absence of material Objects, even when our Senses are shut up? Whence too proceeds the most abstruse Ideas, such as Time, Space, &c? These and a thousand other Instances prove that Thought is somewhat more than a Faculty superadded to some Part of Matter; for were that the Case, we should consequently always judge according to the Impressions of Matter on our Senses: Our Ideas wou'd be as Shadows ever dependent on material Objects, and in the Absence or Removal of such material Objects, we shou'd have no Ideas at all, nor shou'd we have more Traces left on our Minds than there are on Mirrors when the Objects that caus'd the Reflection are taken away.

LET us, if you please, consider too whence it is we acquire the Power of Self-Motion, and whence the Power of putting a Stop to that Motion when begun: One Portion of Matter, if mov'd, must (to cause that Motion) be impell'd by some other Portion of Matter, and that again by some other, and so on *ad Infinitum*, 'till we meet with the original Power, which must be either vested in some Part of Matter particularly modified, or in somewhat superior to Matter; that is, somewhat Immaterial.

New

Now can it be supposed, that Matter, by a particular Modification, can acquire a new Property ; nay, a Property directly the Reverse of the Nature of Matter ? Surely, no : You see the Trees here in the Fields, the Flowers, the Plants, and every Thing around us, partake of the vegetative Principle equally with us. The Circulation of the Sap in Vegetables, is certainly owing to the same natural Cause as the Circulation of the human Blood and Juices in the Body : But will that vegetative Principle (which 'tis evident they have in common with Man) ever endow them with the Power of voluntary Self-Motion and Thought ? Matter, tho' capable of having Motion impress'd on it, can never produce it : We must therefore seek for that Power in an immaterial superior Substance, which immaterial Substance is absolutely necessary to govern and direct our bodily Machines ; and that reasoning Man is a mere Piece of Mechanism, and nothing more, I believe, is hardly worth disproving ; his every Action assures the contrary.*

IN

* BISHOP Tillotson says, " It were as reasonable to imagine how
 " an Instrument might be fram'd and tun'd so artificially, as to hear
 " its own Sounds, and be delighted with them ; or that a Glass might
 " be polish'd to that Fineness, as to see those Objects which are re-
 " flected in it, as that Matter cou'd be so modified, as to become of
 " itself capable of Reason, Self-Motion, &c." And further takes
 " Notice, " That our Saviour, when he wou'd convince his Disciples
 " after his Resurrection, that the Body wherein he appear'd to them,
 " was not a Spirit or an Apparition, bids them *Touch and handle him ;*
 " for

IN a Word, *Celadon*, was not Man inform'd with an immaterial Principle, the whole Animal Œconomy, which seems equally alive, wou'd have an equal Right to the Power of Reflection and Volition; whereas every Person must perceive his Thinking Part situated in the Head; where, like a Monarch seated on his Throne the Brain, he is surrounded by his Guards the Senses, who acquaint him with all the Transactions abroad. If depriv'd of a Limb or an Eye, the Soul is not impair'd; she loses but an Instrument to work with; the Power of using that Instrument remains. 'Tis true, indeed, the Soul when confin'd to the Body, is so connected with it, that it cannot act without its material Organs; but these Organs, without the immaterial Part the Soul, wou'd, as Mr *Woolaston* observes, be as lifeless as a Ship, when fitted for Navigation, without the Man or Men to work it.

CELADON. BUT if the Soul is of a different Nature from Matter, what Conception, *Lucius*, can we form of it? Immaterial Substances are what I cannot have the least Idea of; and I have often imagin'd such Things scarce have any Existence, but in the Brains of those

"for, says he, *A Spirit hath not Flesh and Bones, as you see me have.*" What can this imply, but that Spirit and Matter are different Things?

those who endeavour to lead Mankind into metaphysical Mazes and Intricacies.

LUCIUS. THE Difficulty of this, dear *Celadon*, will, on a little Reflection, soon disappear: Matter of itself, as I have observ'd, is inert, motionless and sluggish, and wou'd ever remain so, did not somewhat, different from Matter, actuate and give it Life. But you ask me, what Conception, what Idea can we form of an immaterial Substance? Consider, *Celadon*, tho' Reason assures us there must be immaterial Beings, yet 'tis impossible for us to have distinct Ideas of such Beings, by Reason the Soul (having no innate Ideas belonging to it, as Mr *Lock* has indisputably prov'd) must, when confin'd to the human Body, have all its Perceptions originally convey'd thro' the material bodily Organs or Senses, on which nothing can have Effect or make Impression, but material Substances like themselves: And tho' the Soul has Powers within itself to form Ideas in Consequence of its Perceptions, and to retain, to divide and connect its Ideas, &c. yet those Perceptions which give Birth to such Ideas, must be originally convey'd to the Soul thro' our material Organs. This, *Celadon*, renders it utterly impossible for us during this Life, to conceive the Nature of immaterial Beings: As to their Reality, that is ascertain'd; otherwise not only all superior Beings but the Deity himself must be Material; and to suppose the Deity Mate-
rial,

rial, is to suppose Him a Deity compounded of Atoms; a Deity variable and divisible, (Qualities inseparable from Matter) and a Deity Finite, bounded, and full of Chasms; for wherever a *Vacuum* is, there the Deity, if Material, must be excluded: 'Tis indeed, making God and Matter the same Thing, or rather denying the very Existence of a Deity.* Our own Imperfections too demonstrate the Existence of immaterial Beings, for 'tis impossible we shou'd be the next in Dignity and Degree to a Deity Omnipotent and All-perfect; and to suppose such Beings, as Angels, &c. Material, is to suppose they stand in Need of Veins, Arteries, and other material Organs, which instead of assisting, must flatten and imprison their Faculties: Glorious Conceptions truly, of celestial spiritual

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* WE are told in the Scripture, that Man is made after God's own Image: Now as the Deity cannot be suppos'd a material Being, what can it imply but our being, like him, an immaterial immortal Substance, endow'd with Reason, Reflection, and the Power of distinguishing between Good and Evil, &c.—It is, it must be own'd, a very bold Eastern Metaphor, as the Difference and Distance between us is so inexpressible.

I SHALL subjoin a Remark from the ingenious Author of the *Jewish Letters*: "Several Philosophers proving the Soul to be Material, argue thus: Whatever is not Matter (say they) is nothing! "Now the Soul is something, therefore it is Material: But in "Answer to this may we not say, God is a Spirit; he exists: The "Soul may therefore be Spiritual and exist."

Beings!* Material Beings must likewise, from the invariable and known Rules of Attraction, be confin'd to material Systems: Tho' form'd of Substances ever so subtle, yet still being Material, they can never quit the Planet or World the Deity has station'd them in, till they are divested of their material Cases; whereas how much more reasonable and agreeable to the Ideas we entertain of the Deity's Omnipotence is it, to imagine there are Beings, who are privileged to transport themselves at Pleasure thro' the whole Creation, to indulge and beatify themselves with the View and Enjoyment of God's Goodness and Greatness thro' Infinity; Beings who are all Eye, all Ear, all ethereal Sense.† This, *Celadon*, is

* It has been a receiv'd Opinion in all Ages, that Immensity swarms with invisible immaterial Beings, who are the Agents of Providence, and Witnesses of our most private Actions,

† In describing the Bliss of immortal Beings, we have, while in this Life, no Ideas more expressive than those which depend on the Senses of Seeing and Hearing, which Senses seem principally design'd for the Service of our immortal Part, and may be call'd Vehicles for the Soul's Food, as those of Tasting, Smelling, and Feeling, are design'd purely for the Body's Use. After Death, the Soul will, doubtless, be gifted with many Powers and Inlets to Happiness or Misery, which we at present can have no Idea of: This is beautifully illustrated in the following Quotation from the *Guardian*.

“LET us suppose a Person blind and deaf from his Birth, who being grown to Man's Estate, is by the dead Palsy, or some other Cause, depriv'd of his Feeling, Tasting, and Smelling, and at the same
“Time,

is to be admitted into an Intimacy with the Deity; and I hope and believe all virtuous Men, when freed from their Bodies, and rid of those material Clogs, will find their Faculties so greatly enlarg'd, as to enable them to partake of that unspeakable Bliss: Such a Belief is agreeable, both to Reason and Revelation.

CELADON. Your Arguments, dear Lucius, charm me: My Thinking Part, I perceive, must be somewhat distinct from my Body: 'Tis reasonable to suppose too, that there are Numbers of immaterial Beings, whose Rank in the World, and State of Bliss, are superior to what we can conceive on Earth. But still, Lucius, I

fear

“ Time, has the Impediment of his Hearing remov'd, and the Film taken from his Eyes. What the five Senses are to us, the Touch, Taste, and Smell were to him; and any other Ways of Perception, of a more refin'd and extensive Nature, were to him as inconceivable, as to us those Things which *Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive*. And it wou'd be as reasonable in him to conclude, that the Loss of those three Senses cou'd not possibly be succeeded by any new Inlets of Perception, as in a modern Free-thinker, to imagine there can be no State of Life and Perception, without the Senses he enjoys at present. Let us further suppose the same Person's Eyes, at their first opening, to be struck with a great Variety of the most gay and pleasing Objects, and his Ears with a melodious Concert of vocal and instrumental Music: Behold him amaz'd, ravished, transported; and you have some distant Representation, some faint and glimmering Idea of the ecstatic State of the Soul in that Article, in which she emerges from this *Sepulchre of Flesh*, into Life and Immortality.”

fear you flatter Mankind, when you tell us, we are capable of attaining such Bliss: Why may we not rather imagine, that the Soul, tho' Immaterial, is, when the Body ceases to act, annihilated by the Deity as of no farther Use in the Creation?

LUCIUS. IN Answer to that, let me ask you, *Celadon*, Had you a Couple of Servants, Tenants, or other Dependents, whom you had rais'd from nothing, and had heap'd Favours upon, one of whom was honest, virtuous, grateful, and unwearied in his Diligence to serve you, yet on that very Account, insulted by the World, persecuted, tortur'd, and made unhappy; the other, profligate and vicious, a Person, who not only disobey'd and despis'd all your Commands, but hated and abus'd those who did: Wou'd you, I say, tho' a continual Witness of both their Actions, suffer the one to be inflicted with Sickness, Poverty, Imprisonment, and all the Calamities which render Life grievous, tho' it lay in your Power each Moment to rescue him from his Misfortunes, and tho' he was continually supplicating and beseeching you? Wou'd you too not only suffer the other to prosper in his Wickedness, but heap Wealth, Honours and Health upon him? Cou'd you, I say, *Celadon*, be guilty of such monstrous Inconsistencies? And yet all this the Deity who is all-wise, all-good, and all-merciful, is charged with, by those who deny the Existence and Immor-

tality of the Soul : * Look round the World, *Celadon*,
 and observe how frequently Vice is triumphant and Vir-
 tue depress'd, nay miserable ; and tho' Virtue is the most
 certain Guide to Happiness and the surest Consolation to
 the Miserable, yet singly and of itself it is not sufficient to
 procure Happiness : How many Instances may we ob-
 serve, and how many more do we read of, where the
 best and most virtuous Part of Mankind are most liable
 to Racks, Inquisitions, Tyranny, Poverty, Sicknes, false
 Friendship, and other Misfortunes of this Life, and this
 purely for their Obedience to the Deity's Commands,
 and their strict Love of Virtue, while the most abandon'd
 often enjoy Life in a much more tolerable if not agreea-
 ble Manner, partly from the Gifts of a good Constitution,
 and partly from the Callousness of their Minds, in
 being inured to Evil, and their Thoughts being dissi-
 pated by Pleasure or Business : How unequal wou'd
 the Dispensations of Providence appear, did not the Ju-
 stice of God assure a Recompence hereafter ! Our be-
 ing Champions in Virtue's Cause, is being Champions in
 the Cause of the Deity ; and is it possible to imagine he
 wou'd not only desert, but persecute us for obeying his
 Laws ? Let us not think it ? Virtue may assure itself a

Re-

* SENECA very justly observes, that those who deny the Deity's
 Existence, do him less Dishonour than those who represent him as
 capricious, cruel, or an unjust Being.

Recompence well worth attaining, for the few Trials possible for us to sustain in so short a Life: And indeed those very Trials and Misfortunes seem designed to wean us by Degrees from an Over-fondness of this World, and fix our Thoughts on another, for which we seem principally intended: * In short, were there but a few, nay a single Instance of unfortunate Virtue and prosperous Wickedness, it must be an unanswerable Argument for an Hereafter, because (as Mr *Woolaston* observes) God cannot be unjust in any one Instance.

I COULD, *Celadon*, bring several Arguments from the Nature of the Soul, as an Immaterial Being, in Defence of its Immortality, but shall wave them, and only mention a few moral Proofs as the most plain and convincing; Proofs, which must be equally valid, whether the Soul is supposed to be Material or Immaterial.

THOSE who advance the Soul's Mortality, by so doing, make the ultimate End of Man consist in the Preservation

* HUMAN Virtue requires in order to its Perfection and our Happiness in another World that it be tried, prepared and purified; and different Minds may require different Trials and various Dispensations: On which Account we have no Reason to wonder when we find good Men greatly unfortunate and distress'd, this being perhaps no more than what is necessary to form an exalted Character; to produce more illustrious Virtue; and triumphant Merit.

(BALGUY'S *Sermons*.)

vation of this Life only : 'Tis an Opinion that destroys the very Foundation of Virtue; for indeed without an Eternity, Virtue is meer Knight-Errantry : Was there to be no Hereafter, every Man wou'd undoubtedly be happy, or unhappy here, in Proportion to his Virtues or Vices; and consequently without an Hereafter, no wicked Man wou'd ever have prosper'd, or virtuous Man been unhappy in this Life.

CAN we suppose ourselves on a Level not only with the Beasts and Birds but the vegetative Tribe? Which tho' in our Material Part, in some Sense we may be, yet in our Thinking Part, which is more properly us, surely we cannot be : Is a *Socrates*, a *Newton*, or any intelligent virtuous Man who merits Happiness, can such, I say, after a few Years painful Struggle thro' Sicknes, Disappointments and a thousand Misfortunes, be levelled with a Spider or a Caterpillar, and be mingled with the Dirt of the Earth? Are such Powers as those great Geniusses were blest with (Powers capable of searching into the profoundest Secrets of the material and ideal Worlds) no more than bare Principles of Matter? Or if somewhat superior to Matter, who can suppose such Powers will in a Moment be annihilated? Can the Author of my Being and Reasoning Faculties, be himself so very unreasonable as to give me those Faculties, yet hinder me from making Use of them? Else after wearying my-
self

self with useless Pursuits will the benevolent Author of my Being drop me into Annihilation? To what End was I created? But, like the Brutal Species, to eat, drink, and walk about for a few Years? Is Mankind alone capable of Expectations of an Hereafter, and for no other End but to be disappointed at last? Surely, no: Without a Reference to Futurity Man is indeed but a rude unfinished'd Embryo, a very Monster in Nature: He is, as Dr Young expresses it, "*Twice Nothing, and much Wee.*"

THE most eminent Philosophers, Ancient as well as Modern, *Pagans* as well as *Christians*, believed in the Souls Existence and Immortality; and *Socrates*, *Plato*, *Confucius*, *Cicero*, *Marcus Aurelius*, and Sir *Isaac Newton*, those Prodigies of human Wisdom, were most strenuous Assertors of it: A Desire, a Longing after an Hereafter seems implanted in us, as is evident from the Generality of the Opinion in all Ages and Countries: 'Tis the Result of Reason, a Reason which like the Sun, warms and enlightens all Mankind; and which, without taxing the Deity with Injustice, can never be supposed purposely given to lead us astray. *

'Tis a trite though ridiculous Notion, that a Futurity is

* MARQUIS D'Argens the Author of the *Jewish Spy* remarks, "That our Reason is a Gift from God who cannot deceive us: If this Reason in the most evident Cases misled us, God wou'd deceive us, which is impossible, God being the Truth."

is maintained by wise Men and Legislators out of a Political View, and with an Intention to cheat, or at least frighten Mankind into Virtue: But is Virtue to be propagated by its Opposite, Falshood; and Vice connected with and encouraged by Truth? How absurd to think it! No, *Celadon*, Truth and Virtue are ever inseparable, nor are Falshood and Vice less closely connected: The Belief of the Soul's Mortality is indeed but the Consequence of a vain unreasonable Wish; 'tis a Lesson which Self-Flattery preaches to Vice. *

WHENCE arise the Natural Hopes and Fears of Men? Whence spring the good Man's Hopes of Future Rewards, and appearing pleasing to the Deity, tho' persecuted in this World, and the inward Stings of Conscience and Dread of Punishment attending prosperous Vice, tho' hid from human Eyes? You may remember, *Celadon*, our unhappy Fellow Student *Macro*,
who

* MR. *Addison* observes, "The Thought of our Existence terminating with this Life naturally checks the Soul in any generous Pursuit, contracts her Views, and fixes them on temporary and selfish Ends: It dethrones the Reason, extinguishes all noble and heroic Sentiments; encourages Lust, Fraud, Violence, and all kind of Vice; by which, a Man may wickedly make his Fortune, or indulge a Pleasure without Fear of Temporal Damage, either in Reputation, Health, or Fortune: In short, the inward Compunctions of a wicked, as well as the Joys of an upright Mind, are grafted on the Assurance of another State."

who after a Life spent in the utmost Licentiousness, (which he wrongfully term'd Gaiety) and a continued Vice-flattering Assurance of the Soul's Mortality, yet when Death star'd him in the Face, and Reason, banish'd Reason, was recall'd and summon'd to assist him in that dreadful Moment, did he not own a *feeling* Conviction, a Conscience-stinging Assurance of an Hereafter? What was this, *Celadon*, and what are numberless Instances of this Kind, but Lessons wrote on our Consciences in the most legible Characters of the Certainty of future Rewards and Punishments.

OUR despising, at least not thoroughly relishing what we have in Possession, and ever more fixing our Wishes on some future Enjoyment, what is it but an Instinct, a Pre-sage of a Futurity? The Mind of Man in this Life is never to be satisfy'd, yet he is ever covetous of and grasping at Happiness, which like a Shadow seems still in his Reach, yet always eludes his Touch: Are these Hopes, this Desire of Happiness, given but to delude us? 'Tis certain, *Celadon*, the Deity does nothing in vain; consequently this longing after Happiness, implies that Happiness must be attainable here, or hereafter; and since not here, we may assure ourselves, if we do but our utmost to merit it, of attaining it in another World.

ARE we not assur'd from the Deity's Justice and
Good-

Goodness that according to our good or evil Actions, we shall be rewarded or punished? Now how can Rewards and Punishments be properly adjusted till our Actions are closed, (which must be by Death) before a proper Estimation can be form'd: This of itself is sufficient to prove the Necessity of a Future State.

EVEN in the material Creation, *Celadon*, we see a Semblance or an Emblem at least of an Eternity: The vegetative Life in Matter, seems never to be extinguish'd, but when decay'd in one State, assumes new Life in another: The very Seasons are a Proof of what I say: The Spring expir'd, Summer immediately succeeds; the Autumn follows the Summer, and Winter the Autumn; the Spring on Winter's disappearing is again renew'd, and the same Round takes Place: Can we observe this in the Insensitive Part of the Creation, and shall we conceive less nobly of our Thinking Part? Shall vegetative Life be more dignified than Rational Thinking Life? Shall our principal, our immaterial Part be in a Moment annihilated, while the Shell or Case of it (our Body) shall not only lose its Form by Degrees, but shall again have its vegetative Principle renew'd in some other Shape? The Deity's Wisdom and Goodness make such a Supposition absurd and almost impious. *

* WHEN we consign our Bodies, our *Caput Mortuum* to its Kindred Earth, 'tis customary to fling into the Grave with it, either Rosemary or Box, or some other *Evergreen* as an Emblem of that Part of us which shall flourish to Eternity.

Is the vegetative Life in Man carried to its full Vigour and Destination, and his Intellectual suffer'd to decay and wither in its Bud? From the Formation of our Animal Oeconomy, from the Structure of our Nerves and Arteries, we may be convinc'd our Bodies attain the utmost Point of Perfection, such mouldring changeable Formations are capable of; and shall our intellectual Part, which is ever capable of Improvement, of increasing in Knowledge, and which, inspir'd with a laudable Curiosity, grasps at new Discoveries, and pants to be better acquainted with the Works of the Creator; shall this our intellectual Part, be, thro' the Avocations of Business, Sickness, and other Misfortunes to which we are ever liable, incapacitated to make use of its proper Powers, and indulge that laudable Curiosity, of knowing and adoring the Deity? Shall it but give a Glimmering, a Sample of what it is capable, and then of a sudden yield to Annihilation? Impossible! How must Impiety strain, *Celadon*, to flatter itself into such an Opinion? *

"LET us, if you please, *Celadon*, suppose some Intelligent Being, a Stranger to Men, introduc'd to his First Acquaintance with us while we are in the Womb: †

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"On

* WE may as well suppose the Deity shou'd endow us with Hunger and Thirst, and strong Appetites of every Kind, and prepare proper and suitable Objects for all those Appetites, and yet at the same Time, make it utterly impossible for us to gratify any of them.

(DELANX's *Sermons*.)

† SEE *Fordyce's Moral Philosophy*.

" On observing the beautiful Apparatus of Eyes, Ears,
 " and other Organs, with which we are furnish'd, wou'd
 " he not wonder to what End all that Symmetry and
 " surprizing Workmanship was form'd? Wou'd he not
 " conclude that tho' then useless, it cou'd not be the Ef-
 " fect of Chance, but was by the Deity created for some
 " noble Purposes? But on our first Appearance into Light,
 " wou'd not his Wonder cease? Wou'd he not be con-
 " vinced from the Advantages we then receiv'd from
 " them of the Creator's beneficent Intent in their Forma-
 " tion? If again in this new Scene he shou'd observe the
 " Dawning of an Intellectual Power, naturally capable of
 " forming Schemes, judging Events, exercising Virtue
 " or Vice *ad Libitum*, looking into Futurity and admiring
 " and adoring his Creator: Shou'd he observe such a Power,
 " I say, yet perceive it cramp'd and incapacitated from exen-
 " ing itself, thro' Want of Time, Health, and many other
 " Impediments." Wou'd he, nay, could he suppose
 such Qualities to be supernumerary? Just to make their
 Appearance in Life; to peep as it were into the World,
 to taste but of Knowledge; to make a few Discover-
 ies of God's Goodness, and then on a Sudden to be
 cut off, and everlastingly disappear, like a Starry Me-
 teor that falls never to rise again? Would he not ra-
 ther expect such glorious Powers like a Setting Sun
 disappear'd, in Darkness, but to rise again with double
 Splendor? That they were given him to sustain a nobler

Character on some future, some more august Stage. To suppose the contrary, is imputing to the Deity what is below even our own Species. In a Word, *Celadon*, the present State of Mankind is not only an unaccountable, but a most desponding Situation, if it has not some Connection with a Futurity; if it is not an *Ordeal*, a Preparation for another World; or, as I may say, the Womb of an Hereafter; and as in our Mother's Womb, we receive the original Constitution, Form, and Essence of our Material Being, so our Condition in regard to Futurity will doubtless depend on the Conduct we have observ'd, and our Bias to Virtue or Vice in this World; nor will our Qualifications begun here, be changed in the next World; but only advanc'd to Perfection.

CELADON. But, allowing the Soul survives the Body, *Lucius*, must it necessarily follow, that it exists *for ever*? 'Tis in the Creator's Power to put a Period to its Existence; and a Life of a limited Duration, is certainly sufficient, either for the Compensation of human Virtue, or the Punishment of human Vice.

LUCIUS. THE Glory of the Deity; and the Happiness of his Creatures, *Celadon*, is undoubtedly the great End of the Creation: This inclines many wise Men and Philosophers to imagine, that the Punishment of Vice is not eternal, but that Divine Justice will in Time be satisfied, and that new Trials and Opportunities may
pro-

probably be afforded, to merit that Happiness for which the Deity's Goodness design'd his Creatures: But be that as it may ; what Way soever the Deity shall think fit to dispose of them, Reason produces numberless Proofs against Annihilation ; whereas nothing can be urg'd in its Defence, but the bare Possibility of it, which is indeed, saying nothing at all : 'Tis a Thought Nature shrinks at ; and even the most miserable and wretched, tho' full of Self-Detestation, wou'd willingly exist, were there but the most distant Prospect of a tolerable Share of Happiness. And for the good and virtuous, *Celadon*, the Reason of their Immortality is continually increasing : The longer they exist, the more they improve in Knowledge and Virtue, and consequently the more they merit an Eternity ; and the less (we may be assur'd) will be their Danger of Annihilation : We might as well suppose the Deity shou'd annihilate Angels, and other superior Beings, as the Souls of virtuous Men. When we most please him, to imagine we shall be most severely punished by him, were absurd ; and surely to the virtuous and happy, Annihilation must be the most dreadful of Punishments. The Immateriality of the Soul too implies, that it is a Substance incorruptible and invariable, and consequently eternal, unless it shall please the Deity to annihilate it ; and can we suppose, that Truth and Goodness, which are Emanations from the Divine Creator, will not eternally exist ? To suppose an annihilating Deity, is to suppose a

Deity befriending Vice, and an Enemy to Virtue; whereas as a Deity, who is all Virtue and Happiness, must delight in conferring Happiness on his Creatures. In short, whether we judge from the Nature of the human Soul, or the Deity's Attributes, Reason still assures an Eternity. Nor tho' the Deity's creative Power be continually exerting, can there be the least Necessity for Annihilation, to make Room for successive Beings: For if, *Celadon*, you'll reflect ever so little on the Infinitude of Space, you must be convinc'd, that tho' numberless Beings, shou'd to Eternity be, by the Deity's Power, continually introduc'd into Existence, Space must, as at present, be as far from being over-crowded; in like Manner, as the most perfect created Beings, tho' continually increasing in Virtue and Knowledge, will, to Eternity, be infinitely distant in Perfection to the Deity, who is Perfection and Infinitude itself.*

CELADON. How plain and how rational does every Thing appear that you say! Nature, I own, shrinks at Annihilation; and Self-Love joins with Reason, in Assurance of the Soul's Immortality. But still,
Lu-

* As 'tis probable that there may be different Degrees of Happiness for Souls, in Proportion as they have been more or less perfect; 'tis as probable too, that in those Stations, Souls will be furnish'd with Opportunities of eternally improving in Virtue and Knowledge, and consequently of increasing in Happiness; notwithstanding, which Gradation to Perfection, they must ever remain infinitely distant from the Deity, who is Perfection itself.

TILLOTSON.

Lucius, the Connection between the Soul and Body, somewhat puzzles me: I cannot conceive how such an immediate Unity, such an Incorporation, as I may call it, can subsist between material and immaterial Substances.

LUCIUS. FROM Anatomy I know, that my Body is a Machine, which requires some other Being to govern and give it Motion, which Being (as I already observ'd) I call the Soul. From hourly Experience too, I am convinc'd, that the Influence of the Body and the Soul over each other is reciprocal; and that the mental Faculties, at least the Power of using them depends greatly on the Habit and State of the Animal Oeconomy; and this mutual Influence Providence has wisely ordain'd to make the Soul careful of the Body's Preservation; which to be wilfully negligent of is a crying Sin against the Deity's Goodness and Love to us: * Such a Connection,

* THE Connection between the Soul and the Body is prettily illustrated, in the following Manner, in a Pamphlet publish'd several Years ago:

"SUPPOSE a curious complicated Machine compos'd of an infinite Number of Leavers, Wheels, Pullies, Screws, and Wedges, all govern'd by a circulating Fluid, kept in Motion, as the Fire-Engine is, by the successive Rarefaction and Condensation of the Air. Suppose that a Man placed in this Machine, shou'd, by Means of some Part of this Fluid, be able to move several Parts of it which Way he pleas'd, and the whole, whatever Way he inclin'd to move it on the Surface of this Globe. Suppose the Machine of such a

"No.

tion, we are sure, does and will subsist, till the Body becomes unfit to be actuated by its immaterial Governor. 'Tis a Truth we experience every Moment of our Lives; And shall we, purely because we cannot with our gross ma-

" Nature, that he cou'd make it very useful to himself, to Mankind, and to Society; or on the contrary. And lastly, suppose him plac'd in the Government of it, by a superior Power, with Directions to preserve it as long as he cou'd, to make Use of it for his own Advantage, so far as is consistent with the Good of Mankind, and the Society to which he belong'd; and never to risk its Destruction, but for the Good of Mankind or the Society; and these Directions, enjoined under severe Penalties, and with a Promise of a high Reward.

" THIS Machine, and the Man placed in it to govern it, may be consider'd as a sort of Representation of the Body and Soul. The Body is the Machine, and a very wonderful one it is; the Soul is the Man who governs it; and from the human Passions and Affections, I cou'd shew that the Soul has just such Directions from our Creator, as I have mention'd. The Destruction or Dissolution of the Body, no more implies the Destruction or Annihilation of the Soul, (for dissolv'd it cannot be, as it does not consist of Parts) than the Destruction or Dissolution of this Machine, wou'd imply the Destruction or Death of the Man that govern'd it. On the contrary, he wou'd be freed from his Care, and punish'd or rewarded in Proportion to his Conduct. To this, I shall only add, that God Almighty has establish'd a more intimate Connection between the Body and Soul, than can be suppos'd between any Machine and the Man who governs it. The Soul not only feels Pain from any Disorder in the Body, but cannot fully exert, even its most peculiar Faculties, unless the Body be compleatly formed for its Purpose, or after the Body is disorder'd or decay'd: But as these Faculties neither depend on, nor can proceed from the Modification or Organization of Matter, we must conclude, that this Impotency of the
" Soul

material Senses discover every Thing, deny every Thing? Reason and Analogy will convince us of many Truths, not discernable to our gross Senses: To your Reason, *Celadon*, I appeal; and let Faith (as it always shou'd) be the Handmaid to your Reason. Every Part of the Creation evinces, in the most striking Characters, the Existence of a Deity; and because we are not acquainted with the Nature and Essence of the Deity, shall we for that Reason alone doubt there is a Deity? The Case is the same in regard to all immaterial Substances; nor is it possible for us to be admitted to a nearer Intimacy with them, while we are confin'd to this bodily Prison; where, as I before observ'd, we can have no distinct Idea of any Thing but what is Material, since all our Perceptions are the Effects of material Impulses, and convey'd thro' material Organs to the Soul. You know, *Celadon*, to what narrow Boundaries the human Understanding is limited: How many Things are there, even in the material Creation, which

"Soul, is owing solely to that Connection he has establish'd, to make
 "the Soul the more careful of the Body committed to its Charge."

AFTER several pertinent Observations he concludes thus:
 "What I have said, will, I hope, be maturely consider'd by those
 "who apply all the Faculties of both Soul and Body to the Unhappi-
 "ness of Mankind, and the Confusion of the Society to which they
 "belong; for such I must look upon all those to be, who endeavour
 "to deprive the Good of their Hopes, and the Wicked of their Fears,
 "with regard to a future State."

which seems Myſterious, and are kept from us*? Yet this, *Celadon*, ſhou'd not give us the leaſt Uneaſineſs, ſince whatever is available to our Happineſs here or hereafter, is laid open to us. The Knowledge of a Deity, and the Soul's Exiſtence, are Truths abſolutely neceſſary to make us happy and virtuous; whereas a Knowledge of the particular Eſſence of the Deity, and the Nature of our material and immaterial Connection, wou'd, in our preſent Station, very little contribute to either: Their Reality is

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* As for Inſtance, the Cauſe of Attraction and Gravitation; the infinite Diviſibility of Matter; the Form Matter aſſumes in other Planets and other Worlds, where the Elements muſt from their Situation be entirely different from ours, and the Senſations of the Inhabitants muſt be adequate thereto. Thus, in *Mercury*, for Example, our Element (as 'tis vulgarly call'd) of Water, wou'd, thro' intense Heat, be entirely evaporated in a very little Time. In *Saturn*, on the other Hand, thro' intense Cold, it muſt congeal into a Body infinitely harder than any Thing we have on this Earth. In thoſe other Planets too, the Inhabitants are probably gifted with Senſes or Inlets of Perception, very different from thoſe we poſſeſs, and which we can have no Ideas of, yet adequate to their Situation and the Rank they hold in the Creation. This is the more probable from what we may even obſerve in our World, where, as Mr *Addiſon* obſerves, ſome Species of living Beings have no other Senſes than thoſe of Feeling and Taſting; ſome are gifted with the additional one of Hearing; ſome of Smell; others again with the Bleſſing of Sight; and in what Degrees of Perfection thoſe different Senſes are by different Animals poſſeſs'd, is amazing to think, yet all ſuited to their different Stations; nor can any Species of Beings, who are without any one particular Senſe, be ſuppos'd to ſtand in need of what they have not, or have the leaſt Idea of what they never poſſeſs'd. *Vide Page 15.*

ascertain'd, it is self-evident indeed, and that shou'd content us*.

CELADON. I shou'd be glad, *Lucius*, to have your Opinion of the Manner in which I became possessor of my immaterial Principle: Was it, think you, *Ex Traduce* from my Parents, or must we have Recourse to a new immaterial Creation, on the first Appearance of every human Being?

LU.

* IF there is such a Thing in Nature, as a self-evident Axiom, the Existence of a Deity is one: Let us but trace the Origin of Substances, and it must necessarily lead us to one eternal self-existent first Cause, by whom all Things are created, and from whom all Things necessarily flow. Shou'd any Person, after admiring a Painting of *Raphael's* or *Titian's*, insist that they were produc'd by a fortuitous jumbling of Atoms, shou'd we not think such Person both Fool and Madman? How much more absurd and foolish must it be, to attribute the Creation material and intellectual to Chance, and not to the Wisdom of a supreme Architect: In short, all Arguments to evince so glaring a Truth are superfluous: Let him who doubts, reflect, and in his own Breast he must find Conviction: No metaphysical Argument will convince, equal to what his own Observation must point out to him. I remember two young Men I happen'd to be in Company with, one of whom (a licentious unthinking Rattle-pate) cry'd out, Is there a Deity? Is there a Sun, reply'd the other to the Libertine, who was at that Instant almost fainting with the Sun-Beams.

NOTWITHSTANDING this, I don't believe any Thinking Person ever was, or will be an Atheist. We are too apt to brand those who differ from us, in some favourite Opinion of trifling Consequence, with the Name of Atheists; yet on Enquiry, such Atheists have been prov'd to be (*& reverſo*) Deists in the strictest Sense; in like Manner, as those People we call Cannibals, so far from feeding on human Flesh, seldom or ever taste Flesh of any Kind.

LUCIUS. THAT, *Celadon*, like your last Enquiry, is among the metaphysical Mysteries which are hid from us, and which wou'd avail us nothing to know; and yet, I think, a little Reflection will almost convince us of the Absurdity of that Opinion of our Soul's being generated *Ex Traduce* from our Parents, and prove that every human Being, on its first Entrance into Life, is, by the Deity, supply'd with an immaterial Substance. In the material Generation of Beasts, Birds, Plants, &c. you not only see a Resemblance in the Make, Shape, Size, &c. carried on, but the Qualities, Dispositions, &c. seem transferred too: Among the human Species, 'tis quite otherwise. 'Tis true, we often bear a bodily Resemblance to our Parents, which is due to the generative Principle; but in our immaterial Part, we may as reasonably seek for a Semblance abroad, as in our own Family. Besides, *Celadon*, the essential Difference between material and immaterial Substances assures us, that Propagation, tho' absolutely necessary in the one, is as absolutely contradictory to the Nature and Essence of the other. Matter is ever changing and assuming a new Form: One Body perishes to furnish Materials for a new Body or Bodies; consequently Propagation is necessary for the carrying on such a Progression. The material Creation wou'd soon be at an End, were it not for a generative Succession; but in the immaterial Creation, the Case is quite different; the

Soul

Soul is not form'd of a Substance which perishes to make Room for a Successor ; 'tis immortal ; and the very Notion of an Immortality, implies Propagation to be unnecessary*. Is it not, *Celadon*, much more agreeable to the Idea we have of God's Omnipotence, to believe he did not put forth his whole creative Power at once, but is continually exerting it ; and that each human Body, when introduc'd into Existence, is animated with a newly-created immaterial Substance. We are not to judge of the Works of the Omnipotent by those of Man : Man is a Being, whose Power, as his Presence, is extremely bounded ; whereas the Deity (whose Presence fills infinite Space, " whose Center is every where, and whose Circumference no where") is in Power likewise Boundless and Omnipotent ; and all the Creation, nay all the Infinitude of Space, at the same Time and every Instant, feels his Power, and enjoys his Presence†.

CL.

* 'Tis worth observing, that we are assur'd from Scripture, " Angels and other spiritual Beings, neither marry or are given in Marriage : " They all have one common Parent, the Supreme. God too, in the Formation of Man, after raising his material Part from the Dust, is said to have inspir'd him with a divine Spirit : But in the Formation of Woman, tho' taken and propagated from Man's Side, 'tis not said, Man's Spirit or Soul too was propagated and divided.

† *Mr Seed*, speaking of the Omnipresence of the Deity, takes Notice, " That if a Child cou'd read those foolish, vain, wicked Imaginations, which the best of us have sometimes indulg'd, we shou'd be
" alha-

CELADON. BUT is it not strange, *Lucius*, that of those many Myriads that launch from this World into Eternity, none shou'd ever return; shou'd pay one Visit to their dear Friends and Relations left behind, to acquaint them with the Secrets of an Hereafter? Such a Proof must be unanswerable, and an infallible Cure to those that disbelieve a Futurity.

LUCIUS. To imagine such a Proof necessary, *Celadon*, were as unreasonable, as to suppose it necessary the Deity shou'd, to ascertain his Reality, personally reveal himself, and hold Converse with Mankind. Are we to believe nothing but what we immediately discern, by Means of our gross material Senses? Is not our Reason, which is a Ray of the divine Wisdom, and cannot be given to lead us astray, a Guide sufficient? Let us apply to that, *Celadon*, and a thousand undeniable Proofs of the Deity's Existence and the Soul's Immortality will arise; and those who are so indolent, as not to make Use of that celestial Guide; or so harden'd, as not to listen to its Dictates; such, you must own, *Celadon*, merit not fur-

"asham'd to look him in the Face, and be out of Conceit with our-
 "selves; and yet we seldom stifle them on their first Appearance; tho'
 "we know that He, whose tremendous Majesty fills the whole Com-
 "pass of Heaven and Earth, cannot but be privy to them, and dis-
 "cern the secret Meditations of our Hearts."

further Conviction ; their Crime produces their Punishment, which is Ignorance, Doubt, Fear, and a Dread of Annihilation : 'Tis improbable too, and in the Nature of Things seems almost impossible, that immaterial Beings shou'd, after their Separation from the Body, have any further Communication with the material World. Our material Organs, which are our present Inlets to the Soul, are too gross to perceive any Thing relating to the immaterial World ; and if the Deity has sometimes, upon very particular Occasions, sent Intelligence from the other World, 'twas probably by Means of a divine Impulse on our entranc'd Imaginations, or at least by other Messengers than the Souls of those Persons whose Likeness they assum'd. Besides, *Celadon*, why shou'd we imagine immaterial Beings (were it even possible they cou'd make themselves known to our material Senses) shou'd return again to this World, whence they were so lately freed ? Those whom the Justice of the Deity has doom'd to Punishment, doubtless have not that Liberty ; and as for those who are destin'd to Happiness, how can we suppose that such Beings, who on their Release from the Body, immediately become all ecstasick ethereal Sense, who have the Wonders of the material and ideal Worlds laid open to them ; who are admitted, perhaps, into an Intimacy with the Essence of the Deity himself ; how can we suppose, I say, that Beings so bless'd, wou'd again chuse to return to this World, or the Bondage of the Flesh ? What Prison-

er, when freed, and bless'd with Liberty and the pure open Air, calls again for his Fetters? Or what human Creature ever wish'd to re-visit the Prison of his Mother's Womb, and return again to the State he was in before his Faculties were so enlarg'd? Nor indeed is it probable, that were our unembodiy'd Spirits even desirous of returning and discovering the Secrets of Eternity, the Deity's Wisdom wou'd permit it. Our Knowledge is already adequate to the Station we are fix'd in. Let us not, by our Pride and Folly, arraign Omnipotent Justice and Goodness, as if it had not done enough for us. Let us shew our Gratitude, *Celadon*, in making a proper Use of that Knowledge bestow'd on us, nor endeavour, like *Semele*, to pry into Secrets, which instead of benefiting us, were probably more than human Nature, in our present Circumstances, cou'd dispense with. The great and important Truths of the Deity's Existence, and the Soul's Immortality, as I already observ'd, are so obvious, that all Ages and Nations have agreed in owning them. They are evidenc'd to us in the clearest Manner, by the Deity's Goodness to us in the Light of Reason: This is Revelation sufficient; and those who will not listen to it, are unworthy, not only of any Thing further, but of that Knowledge they enjoy in common with the rest of Mankind.

C E L A D O N. For the future, I shall divest myself

self of all Hopes and Fears, during my Stay on Earth, of holding Correspondence with immaterial Beings. But there's one Doubt more, you'll pardon me if I mention, in regard to the Soul's Eternity : What becomes of it during our Sleep? 'Tis certain at that Time we often cease to think ; and why may we not from the same Rule suppose, that in Death (of which indeed Sleep is but a Semblance) the Soul entirely ceases to think?

LUCIUS. OUR Bodies, like all other material Systems not design'd for eternal Duration, are ever variable, and so order'd, as to stand in Need of daily Recruits of Food, Sleep, &c. During our Sleep, a Swoon, a violent Illness, or any similar Cause, the Soul being embarrass'd and clogg'd up, as it were, is in a State of *Deliquium* ; at least if it does think, its Actions are so incongruous, as not to be trac'd on our waking, or the Recovery of our Health ; notwithstanding which, we are not to suppose that the Soul is in Reality more defective then, than at another Time ; but the Organs, thro' which it is oblig'd to act, being obstructed, its Faculties are consequently impeded. If, *Celadon*, we lose our Eye-Sight or Hearing, the Soul is not in the least maim'd thereby ; it has but lost its Instrument or bodily Organ, its original Power is still the same ; and were our optical or auditory Organs reduc'd to Order, the Soul wou'd again re-exert its usual Faculties. Thus, as Bishop Berk-

ley observes, the Musician cannot, if his Instrument be disorder'd, bring forth any Harmony : His Skill nevertheless remains, which, on the Instrument's being re-put into Order, he again exhibits. Idiotism, Forgetfulness, Dotage, &c. are not Weaknesses of the Soul, but of the Senses ; and we are not to suppose our immaterial Principle in such Cases, loses its Faculties more than the Sun loses its Brightness, when hid from us, by dark Clouds intervening. Thus, during Sleep, which is absolutely necessary to the Refreshment of our bodily Part, we must suppose there is such a Relaxation of our material Organs, that our whole System becomes too languid for the Soul to be capable of exerting its active Faculties ; but when the Body is recruited with proper Strength, the Soul recovers its pristine Power ; it again dictates to and governs the Body, and we may perceive 'tis the same Thinking Principle, the very same Soul that actuated us before Sleep. A Fit of Illness, undigested Food, or any similar Instance oft causes broken unconnected Dreams, and prevents our receiving the Benefits arising from sound Sleep ; the Reason of which probably is, the Fermentation and Discordance of our nutritive Juices, incapacitating our Senses or Organs (thro' which the Soul is empower'd to act) from being in a perfect State of Rest, the Soul must consequently partake of that irregular and unconnected Quality, by which our said bodily Organs

are at that Juncture actuated: But in Death, *Celadon*, the Case is quite revers'd; the Soul, instead of being clogg'd up and embarrass'd by bodily Impediments is absolutely and entirely freed from them; for we cannot suppose 'tis longer confin'd to Nerves and Arteries, which there is no Possibility of its ever making any farther Use of: Such a Supposition must be ridiculous: So that in Sleep or Illness the Soul's Situation is directly contrary to what it must be in Death; in the first Case it is by material Influence prevented from exerting its Powers, whereas in Death, that is, on its Enlargement from its material bodily Clog, it finds itself for the first Time at full Liberty, and in full Power of expanding and exerting them to the utmost.

CELADON. You tell me, *Lucius*, that our immaterial Part, while enclos'd in our Bodies, is influenced in the Exertion of its Abilities by our Animal Oeconomy: If that be the Case, and the Soul depends on the Body for Power to make a proper Use of its Faculties, the Principal Part of us (the Intellectual) seems to be less consider'd in our Formation than the Material, which seems inconsistent with the Justice and Wisdom of the Deity, especially as our Souls are hereafter liable to be punished for Crimes, which, according to what you advance, they must have been partly impell'd to, by their Connection with Nerves, Arteries, &c.

LUCIUS. WERE there not, *Celadon*, a Rational Being form'd here on Earth to contemplate the Heavens,

vens, and pay a grateful Adoration to the Deity, our lower World were imperfect: * The Rational Contemplative Being plac'd here, is Man: His Mortality is the Consequence of his Situation on Earth, the Fate of all Beings confin'd to any material System, for Matter is ever subject to Change and Dissolution. As to Sickness, Disasters, and other Consequences of material Influence, instead of being looked upon as Misfortunes, they are rather kind Remembrances to us of our Mortality, and that we shou'd not principally place our Affections on a Life of so short a Duration, but look forward to our principal immortal Situation: Taken in this Light, material Influence is not only serviceable but absolutely necessary. But in regard to what you remark, of our Souls being impell'd by our Animal Oeconomy, to the Commission of Actions punishable hereafter, I neither asserted nor think there is just Grounds for such a Supposition: We may, on the contrary, reasonably suppose that our Intellectual is most consider'd in our Formation; and as Spirit is essentially preferable to Matter, we may prove from Self-Experience, that 'tis endow'd with a proportionable superior Pow-

* THE same is probably the Case too in all other Worlds throughout the Universe, each and every of which we may reasonably suppose to be an Habitation for some Rational Thinking Being; and who, like Man (according to Mr *Addison*) may be said to fill up the middle Space between the animal and intellectual Nature, the visible and invisible World, and is that Link in the Chain of Beings, which has been often term'd the *Nexus utriusque Mundi*.

Power; and that in *many* Instances, it governs the Body arbitrarily: To the Mechanism of our Bodies, I grant you, may be attributed our being possess'd of different Constitutional Powers and Inclinations; but that Influence does not extend to the Use we make of that Power, or the Bias we give to those Inclinations: That rests entirely on ourselves, and that we may not err, Providence has graciously implanted in us a sure Guide (Conscience) to point us the right Way: A contrary Doctrine destroys Free-Will, and consequently the very Essence of Good and Evil *: One Man you'll perhaps say, is constitutionally

“ * How needless to me (says Mr *Woolaston*) seem those Disputes about Human Liberty and Free-Will, with which Men have tir'd themselves and the World: The Case is much the same, as if a Man shou'd have some great Reward or Advantage offer'd to him, if he wou'd get up and go to such a Place to accept it, or do some certain Thing for it; and he, instead of going and doing any Thing, falls into a tedious Disquisition about his own Freedom; whether he has the Power to stir, or whether he is not chain'd to his Seat, and necessitated to sit still: The short Way of knowing this certainly is, *To try*: If he can do Nothing, no Labour can be lost; but if he is capable of acting, and doth not act, the Consequences and Blame must be justly changeable upon himself: and I am perswaded if Men wou'd be serious, and put forth themselves, they wou'd find by Experience, that their Wills are not so universally and peremptorily determined by what occurs; nor Predestination and Fate so rigid but that *much* is left to their own Conduct. *Up and try.*—”

THE Rev. Mr *Balguy* observes, “ That a Man may in some Sense lose this his Liberty: He may so far lose it as to become the Servant of Sin, and a Slave to his Lusts and Passions; but then this Bondage is and must be his Choice, and he is a Slave of his own making: Doubt-

less

ally or naturally addicted to Lust, another to Envy, another to Extravagance, and so forth: Tho' this is a common, 'tis a very unfair Way of judging, for from the very same Root with Lust, springs virtuous Love, than which nothing can be more amiable, or more productive of Happiness: The same Habit of Body that nourishes Envy, wou'd if properly bias'd, produce a virtuous Emulation to excel in every Thing praise-worthy: Extravagance and a laudable Generosity, tho' widely different in their Effects, may be said to spring from the same Root; as from the *Cassida*-Root, at the same Time, is produc'd the most malignant Poison, and the most

less Men may abuse or impair any of their Faculties: They may by Mismanagement, dull their Senses, defile their Imaginations, corrupt their Understandings, or shackle their Wills; but this is so far from being an Argument against Free-Will, that it amounts to plain Proofs, a direct Instance of it."

— " Why shou'd Heaven

Have sent Man Reason, as a skilful Pilot,
But that he might by Wisdom's Star, direct;
This his frail Bark thro' all the Rocks and Shelves
That threaten Shipwreck in the Sea of Life?
But if Necessity commands the Helm,
He steers us down the impetuous Tide of Fate;
And like the *Egyptian* Peasant in his Skiff,
Who shoots the headlong Cataracts of *Nile*;
Can neither stop nor turn aside our Course.—
Reason must then sit idly looking on;
Or, like a pale and frighted Passenger,
Only distract by giving vain Advice."

(PHILOCLEA.)

most wholesome Food: "Ambition becomes true Honour; Avarice Oeconomy, and a Care for Posterity; and every Passion is truly amiable or detestable, as 'tis applied and directed by ourselves:" Nor is it Nature, *Celadon*, but the Perversion of Nature that makes us vicious; in like Manner as the most useful Remedies, if improperly applied, or given in too large Quantities, become the most deadly Poisons: In short there is nothing more certain than that every Virtue has its Neighbour Vice, or rather every Virtue stands in some constitutional Relationship to some Kindred Vice.

As a Proof, *Celadon*, that Virtue and Vice are not Constitutional, but entirely voluntary, do we not often find the very same Person at different Periods of Life, act in direct Opposition to his former Character; which cou'd not be the Case, if Virtue or Vice depended on Material Influence. Do we not find a *Nero*, or an *Augustus*, prove at different Periods, the Delight and Bane of Society? This too is not only evident from numberless single Instances, but from what may be observ'd in whole Nations: The Ancient *Romans* were courageous, humane, temperate, &c. The Modern *Romans* are indisputably the Reverse; the same may be said in regard to the Ancient and Modern *Greeks*, and many other Nations: What can this be due to, but a Misapplication of their natural Talents? But what this Misapplication is owing to, avails nothing in our present Enquiry: The same

Genius, the same Powers, remain in those now living, as in their Ancestors: Hence 'tis Evident that Virtue and Vice are not constitutional, and dependent on any particular Habit of Body, and tho' our material Part, has an Influence over the Soul, in regard to the Exertion of its Faculties, yet that Influence, as I before observ'd, extends only to the enlarging or contracting our Intellectual Faculties, and not to our making a good or ill Use of those Faculties: That rests solely in ourselves; and if we make a wrong Use of that Power; if we unnaturalize ourselves, as I may say, by deviating from the Paths of Virtue, whom are we to blame? The Deity who has form'd us as we should be, or ourselves, who with an ungrateful Hand reject the Opportunity he has given us of attaining Virtue, and in Consequence of Virtue, Bliss Eternal?

ARE we not assur'd too, *Celadon*, by the Deity, that according to our different Abilities, Situation, various Contingencies, &c. we shall hereafter be judg'd? Our Actions will be scrutiniz'd in Proportion to the Talents entrusted to us, according to the Opportunities and Incitements we have had, to make use of those Talents, and not taken in that superficial Light, Mortals look on them: 'Tis not those who have the greatest Share of, but those who make the best use of their Moral and Intellectual Powers, will be regarded hereafter: Justice and Goodness are the Deity's Attributes, and by them we are hereafter to be judg'd: As to Idiots, &c. (who like the Brute

Crea-

Creation) are under the Domination of Matter, at least, have as little Power of exerting their Faculties, the Deity's Justice will hardly expect from them Duties, which 'tis impossible they shou'd perform: What Use they and many other Beings are of in the Creation we know not; but let us not, short-sighted as we are, for that Reason arraign Divine Wisdom: We are sure every Part of the Creation was ordain'd for some wise Purpose, tho' to what End we are perhaps Ignorant; And in regard to the Diversity of Powers, Talents, &c. which we observe among Men, so far from being a Blemish, they are a great Proof of the Deity's Wisdom: Instead of their being the Cause of Confusion, 'tis on that the Link which supports all chiefly depends: Was it other wise, half the Omnipotent's Power and Goodness on Earth, wou'd have been in vain: To our mutual Wants, to our different Powers and Appetites, Commerce, Ingenuity, Emulation, Arts, Sciences, &c. owe their Rise; and 'tis on this Inequality and seeming Irregularity, that the Order and Welfare of Mankind chiefly subsists. *

C E L

* ORDER is Heaven's first Law, and that confess,
Some are, and must be greater than the rest:—
More rich, more wise; but who infers from thence
That such are happier, shocks all Common-Sense:
Heaven to Mankind, impartial we confess,
If all are equal in their Happiness:—
But mutual Wants, this Happiness increase,
All Nature's Difference, keeps all Nature's Peace.

(Essay on Man)

CELADON. But if, *Lucius*, we are to suppose our Intellectual Power influenced in its Exertion and Abilities, by the Material Organization of our Bodies, why may we not from the same Principle too suppose, that Brutes and all self-moving Creatures have Souls as well as Men, equally perfect in Essence and Dignity? and that their different Qualities, Powers, &c. are to be attributed purely to their different Destinations, under bodily or Material Influence?

LUCIUS. THAT Brutes have an Immaterial Principle, *Celadon*, I think is not only probable, but evident: They are furnish'd with bodily Organs, a Heart, a Brain, and all other necessary Vehicles of Thought and Sensation as well as Man; and the Deity, 'tis certain never creates any Thing but for some adequate Purpose: * Do but observe your Spaniel yonder with the Hen and Chickens: The Hen, you see, flies at him and uses her
 G utmost

* EVERY Animal on this Globe must have some Essence or Principle, distinct from the Body, residing in it; because they are sensible of Impressions made on the Body, and are capable of making Impressions on the Body, and of moving it; which the Body alone cannot do, for the Body is Matter, and Matter however varied in Form, is incapable of Sense and Self-Motion; and a Clod of Earth, a Stone, a Chair, or a Table, might feel and move as well as a Horse, a Dog, or a Man, if these last had not some Essence or Principle united or associated to their outward Frame distinct from it, which Essence or Principle, I call Spirit, to distinguish it from Matter; and the particular Spirit associated to the Body of any Animal, the Soul of that Animal: How the Soul acts on the Body of an Animal, I know not; that it does, I know from the Effect.
 (HAY'S Relig. Philosoph.)

utmost Efforts to drive him from her young ones, which she is apprehensive he would destroy: The Dog frightened at the Hen's Bravery retreats, and makes to us for Shelter:—This little Incident, trifling as it is, may convince us that they have not only Self-motion, but (in some Degree at least) Volition and Reflection; and that those are Principles distinct from Matter, I hope you are convinc'd: But then again, their being possess'd of an Immaterial Principle, *Celadon*, is no Proof that it is equal in Dignity to the Human Soul. 'Tis more reasonable to suppose, that as their Destinations in the Creation are vastly different, their original Nature and Essence are so too: The Influence of the Human Soul and Body over each other, is (as I observ'd to you) reciprocal, whereas the Brutal Soul seems to be entirely under the Domination of Matter: 'Tis very uncertain too, that the Human Soul, if inclos'd in a Brutal Mould, wou'd be confin'd to as narrow Boundaries of Reason, Preception, &c. as theirs; but even allowing it were, is it likely the Deity wou'd confine intelligent reasonable Beings to the slavish Imprisonment of Organs, where their Intellectual Powers wou'd prove quite unserviceable? Can a Deity all-wise, act thus inconsistently? Impossible. The Immateriality of the Brutal Soul too, is no Proof of its Rationality, or indeed of its Immortality: Their Immaterial Part may possibly cease to be when the Body loses its Functions; This is a Supposition, *Celadon*, which seems founded on Reason,

and carries a great Air of Probability with it : They have no Notion of a Deity, no Hopes or Desires of a Future State. They are incapable of Virtue and Vice ; and to imagine they can (as the Human Soul) merit or expect Future Rewards and Punishments, is making a Scoff of the Deity's Wisdom and Justice. Their Happiness consists in the Gratification of Hunger and Thirst, and the Propagation of their Species : Were they capable of abstracted Ideas, &c. the Deity wou'd doubtless have endow'd them with Speech ; whereas they have no Sounds to express any Thing but plain Sensations of Pleasure and Pain. You see a Sameness of Disposition and Capacity shew itself in each distinct Species : The Fierceness of a Lion, the Cunning of a Fox, and the innocent Simplicity of a Lamb, is peculiar to the whole *Genus*. Brutes in the Course of their Lives never vary in their Appetites or Inclinations, whereas among Men 'tis quite otherwise : In one Part of our Lives we are often virtuous, and in another vicious, according to the different Use of our Reason in the Guidance of our Passions. Reason in Man too is always soaring, and has been productive of so many Arts and Sciences, that Mankind wears a quite different Face from what it did some thousand Years ago ; whereas Instinct, or Reason (or whatever you please to call it) among Brutes, never advances one Step beyond what it was at the Creation. Their Souls, *Celadon*, in all Probability are not only of an *inferior* but a

dis-

different Nature from the Soul of Man; and why may there not in the Immaterial as well as the Material Creation be many different Degrees of Beings, and a Gradation towards Perfection. The material Creation seems almost Infinite, and doubtless the Immaterial is much more so: But indeed whether the Deity thinks proper to annihilate them, or whether (as Dr Burnet thinks may probably be the Case) they are of a much lower Order, and perpetually rolling about from one Body to another; this, as the Doctor observes, little avails us to be acquainted with, nor does it in the least affect the Human Soul, whose Existence and Immortality is one of the most self-evident Principles in Nature; a Truth immediately connected with the Justice, Goodness, and Wisdom of the Deity. *

AND

* BISHOP Tillotson imagines, "There may probably be a Sort of Spirits which are endow'd only with a sensitive irrational Principle, and consequently depend upon an Union with Matter; which Union being dissolv'd, their Activity ceases, unless rejoin'd to Matter; and when this visible Material Frame of the World shall be dissolv'd, it is not improbable they shall be discharg'd out of Being, and return to their first Nothing, having answer'd the Purposes for which they were created." This is a Supposition which to the Bishop appears the more reasonable, "as it makes the Human Soul as much to exceed the Bruttal, as Reason and Religion are above mere Sensation."

I CAN'T help taking Notice here of an Hypothesis of Doctor Akenside's in his beautiful Poem on *The Pleasures of Imagination*, which seems to be borrowed from Plato: He supposes that Being (or Life) in general has, from what borders even on simple Vegetation, an eternal pro-

AND now I'm on the Topick of the Brutal Soul, I can't help taking Notice from Mr Woolaston, " That if " the Souls of Men are Mortal, the Case of Brutes is " much more preferable, which is a Contradiction to the " Deity's known Justice and Beneficence. To bestow " Reason, as I before observ'd, and the strongest Inclina- " tions to Happiness without a Possibility of obtaining it, " were Gifts not only vain and illusive, but burdensome : " The Pleasures of Brutes, tho' but sensual, are more sin- " cere, being pall'd or diminish'd by no diverting Consi- " derations : They go wholly into them, and when they " have them not, they seemless to want them, not thinking " of them. Their Sufferings are attended with no Reflec- " tion; they are void of Cares; are under no Apprehen- " sions

gressive Gradation towards Perfection : I shall give it in his own Words :

" His Parent Hand
From the mute Shell-Fish gasping on the Shore,
To Men, to Angels, to celestial Minds,
For ever leads the Generations on
To higher Scenes of Being ; while supply'd
From Day to Day by his enlivening Breath,
Inferior Orders in Succession rise
To fill the Void below. As Flame ascends,
As Bodies to their proper Center move,
As the poiz'd Ocean to th' attracting Moon
Obedient swells, and every headlong Stream
Devolves its winding Waters to the Main ;
So all Things which have Life aspire to God,
The Sun of Being boundless unimpair'd,
Center of Souls; &c.

(Book 2.)

“ sions for Families and Posterity ; never fatigue themselves
 “ with hunting after Knowledge, which must perish without
 “ them ; are not anxious about their Future State, nor can
 “ be disappointed of Hopes and Expectations ; and at least
 “ some hidden Blow (or a few Minutes of unforeseen Pain)
 “ finishes them, having never so much as known they
 “ were mortal.”

BUT what makes the most essential Difference between the Human and Brutal Soul, is a Conscience implanted in every Human Breast. Brutes, tho’ ever so intelligent (or if you please, rational) are never Conscientious ; ’tis Conscience that dictates to us what we shou’d and shou’d not do ; ’tis Conscience that is the principal Characteristic of a Rational Eternal Being ; and ’tis Conscience that impartial Evidence, by which we are to be acquitted or cast hereafter, and not by the Superiority or Brilliancy of our Parts : Nor do I imagine a *Socrates* or a *Newton* possess’d of this (Conscience) in a higher Degree than a Man of common Abilities ; and a simple illiterate Man of mean Parts may carry as poignant a Dictator within his Bosom, and act as much from the Impulse of his Conscience as a Man of the most brilliant and penetrating Genius, and consequently be as capable of meriting Rewards and Punishments.

CELADON. BUT how, *Lucius*, will your Doctrine of the Existence of the Brutal Soul agree with what

is to be observ'd in the Polypus? You know 'tis the Nature of that Insect, tho' cut into several Parts, to become as many distinct Polypusses as there are Sections or Parts: Is the Immaterial Part of the Polypus divided into as many Parts as the Material Substance? Whatever is Immaterial, you say, is Indivisible.

LUCIUS. THESE uncommon Properties of the Polypus, *Celadon*, on their first Discovery prov'd a Fund of Amazement and Philosophical Enquiries; but it has been since prov'd that some other Creatures, as the Star-Fish, several Species of Earth-Worms, &c. are endow'd with the very same multiplying Qualities: All Animals have a vegetative Principle, some in a particular Manner, as Crabs, Lobsters, &c. which when they lose a Claw (or a Limb as I may call it) have it renew'd in Time, which is the Reason we often observe their Claws to be of very unequal Sizes: Others again, as the Polypus, &c. in their vegetative Principle resemble those Trees which when cut into Slips become in Time so many Plants and Trees: Is it not probable, *Celadon*, that the Polypus, on being cut to Pieces is destroy'd, that is, depriv'd of, and separated from its Immaterial Power, and that those Pieces or Parts on becoming by their vegetative Power repossess'd of the proper Organs peculiar to a compleat Polypus, shou'd each and separately be inform'd by the Deity with a new self-active Principle, in a Manner analogous to Birds burst-

bursting from their Eggs, or any other similar Entrances into Life. The Deity's Creative Power is certainly Infinite; and that he is continually exerting and putting forth that Power, is agreeable to the Idea we entertain of his Omnipotence. We are too apt to judge of his Attributes in a confin'd Manner; and in framing our Notions of him, we generally have (as Mr *Addison* observes) an Eye to our own Abilities: But be it as it may, *the Question has nothing to do with the Human Soul, as some wou'd insinuate, which as I observ'd to you, is probably very different from the Brutal, both in its Nature and End.* In a Word, *Caladon*, every Thing essential to our Welfare here and hereafter, and particularly a Futurity is made known by the Deity's Revelation to us in the Light of Nature: 'Tis a Revelation acknowledg'd and felt by all Nations and Ages; and next to the Existence of one Eternal Supreme no Truth seems more unquestionable. Denying a Futurity is disowning the Deity's Wisdom and Goodness; without it Virtue and Vice are but empty Names; 'tis of all Truths the most momentous: 'Tis the very Basis indeed, on the natural Evidence of which Virtue and Religion principally depend; and all Proofs *Divine, Moral, and Natural*, evince an Hereafter. But for those other Metaphysical Enquiries, such as, the Na-
ture

* THIS alone seems to me sufficient to invalidate all Objections that may be rais'd from the *Brutal*, in regard to the Existence and Immortality of the *Human Soul*.

ture of our material and immaterial Connexion, the original Essence of Spirit and Matter, and other equally abstruse Topicks, which bewilder the Imagination, and which, if known, wou'd no way benefit us, God has wisely conceal'd from Mankind; and to puzzle ourselves and waste our Time in searching after *useless* and *forbidden* Knowledge, or to give Credit to such, as from Principles of Interest or false Glory pretend to explain such inexplicable Mysteries, is, to speak the most favourably of it, ridiculous and absurd.

CELADON. DEAR *Lucius*, how am I oblig'd to you! The Dread of Annihilation, which your Conversation this Evening has thoroughly cur'd me of, in my most cheerful Minutes has often damp'd my rising Joys, and prov'd a Fund of the most corroding Gloominess.

LUCIUS. We may assure ourselves, *Celadon*, that Death (which is indeed but the Soul's Birth) instead of being a gloomy Annihilator, is in Reality our best Friend, since by his Means we shall be freed from the Fetters of the Flesh, and introduced into a State of Freedom, Knowledge, and (I hope) Happiness, where our Intellectual Powers will have full Scope; where we shall be all thereal Sense, and capable of innumerable Joys which in our present State we can have no Conception of: As Swans are said to sing melodiously before Death, from an Instinct of some extraordinary Good ap-

proaching, so shou'd good Men (according to *Xenophon*) rejoice on their relinquishing this Mortal State; Consider, dear *Celadon*, what Happiness even in this Life the Contemplation of an Eternity produces! "To indulge
 "in the Hopes of Meeting again with our long-lost best-
 "beloved Friends; if living in Intimacy and conversing
 "with, not only the Heroes and Philosophers of all A-
 "ges, but with Angels and other Superior Beings;" or
 indulging that amiable Curiosity of searching into and
 admiring the Works of the Deity, thro' the Immenity
 of the Creation, where infinite Variety must prove an in-
 finite Fund of unspeakable, insatiable, ever-encreasing
 Happiness: Must not Reflections like these animate our
 Spirits and urge us on to Virtue? I own, *Celadon*, I of-
 ten indulge the Thought, and am never so happy as
 when I am thus, as it were, anticipating Eternity: Be-
 sides, *Celadon*, nothing contributes so much to Chearfulness
 Religion, Humanity and all the social Virtues, as the Con-
 templation and Hopes of a Futurity; whereas to the
 contrary Opinion, is ever united a Melancholy which ran-
 kles within us, which preys upon the Spirits, and which
 by divesting us of all Fears of a future Judgment, en-
 courages Vice, and too often induces us to give such
 Loose to our Passions as makes us incapable of Happiness
 either in this World or the World to come. When we
 consider this, and at the same Time reflect how short
 liv'd is the Reign of Vice Triumphant, and the Period

of Virtue Distress'd, and how lasting their Rewards and Punishments ; how different too, how widely different the Wages of Sin from the Prize bestowed on Virtue, (a Prize tho' invaluable yet easily attained if we are desirous of it, for the Task of Virtue is easy and her Burden light, as the Labours of Vice may be justly term'd *Herculean*) how unaccountable, I say, must we be if we don't qualify and prepare ourselves for an happy Eternity, by abstaining from vicious and immoral Habits, and by accustoming ourselves to whatever will render us pleasing to a Deity who is the Fountain of Virtue and Happiness ; a Deity in the Contemplation of whom we must lose ourselves in Love, Wonder and Admiration.— But see, *Emilia* and *Clara* are in the next Field and advancing this Way : Let us change the Subject, and join them. *

* 'Tis an Observation of several eminent Writers, (an Observation, tho' trite, yet very pertinent for the Close of this Discourse) That our Corporeal Part on which our Wishes and Cares are chiefly employ'd, will shortly, very shortly be consign'd over to its kindred Worms ; and our immaterial Part, which we are stupidly negligent of as soon claim an Affinity and eternal Intimacy with Angels, or Fiends according to its Conduct while in the Flesh : A striking Lesson to us to make the Soul's Happiness our favourite Aim, and to set no farther Regard on this *Earthly Case* than as it may contribute to the Soul's Welfare, for whole Use and Subserviency it was by the Omnipotent originally design'd.

Virtue Discreet, and how falling their Rewards and
 punishments; how different too, how wisely different
 the Wages of Sin from the Prize bestowed on Virtue,
 Prize tho' invaluable yet easily attained if we are de-
 lions of it, for the Task of Virtue is easy and her Bur-
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 (burden) how unaccountable, I say, must we be if we
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 ness: a Deity in the Contemplation of whom we must
 be ourselves in Love, Wonder and Admiration.—But
 Kenna and Clara are in the next Field and advancing
 the Way: Let us change the Subject, and join them.

It is an Observation of several eminent Writers (an Observation
 not new, yet very pertinent for the Case of this Dialogue) That
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 ploy'd, will shortly, very shortly be brought over to its kindred
 elements; and our immaterial Part, which we are stupidly negligent of,
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 to make the Soul's Happiness our favourite Aim, and so let no far-
 ther Reward on this Earthly Cox than as it may contribute to the
 World's Welfare, for whole Use and satisfaction it was by the Great
 and originally design'd.